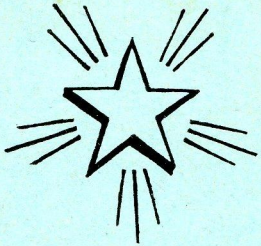
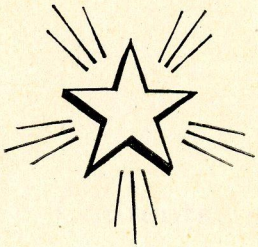


To Serve Him When He Comes

BY

J. J. VAN DER LEEUW, LL.D.



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THIRD EDITION

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Foreword

THE idea of the Coming of a great World-Teacher is one of the most fecund which the world contains. It opens up new visions of devotion, beauty and service. How the great Concept has illuminated the mind of one aspirant is well illustrated in this little pamphlet. Dr. J. J. van der Leeuw has but lately taken his Doctorate in Law, and his keen mind sees the vast consequences and sweeping changes which the Coming will bring about in the lives of men and nations. He is the last to dogmatize, or to consider that the ideas which he propounds are a revelation of the precise manner in which the World-Teacher will do His work. But he knows that a Work waits to be done and that workers are required. As he has pledged himself to that work, he wants others to pledge themselves. Hence his enthusiasm and the suggestiveness of his ideas. I can but wish that other young men and women will, like him, gain the vision of the future which he has acquired, and consecrate themselves to its realization as he has done.

C. JINARAJADASA.

Preface to the Third Edition

I have left this booklet as I wrote it years ago, only changing the wording here and there, or correcting errors. If I had my wish I should rewrite it entirely, but then it might emerge as a book, not a booklet.

It has been of use to a few, as it was and it is my hope that it may continue to make members of the Order of the Star in the East realize the greatness and nearness of the Coming and the necessity for helpers now and when He comes.

Sydney, Christmas, 1924. J. J. VAN DER LEEUW.

Personal Preparation for the Service of the Coming Teacher

"To serve Him when He comes"—is not this the greatest privilege for a member of the Star? To give all we are and all we have in His service, asking nothing but this glorious privilege of serving, is not this the true attitude for members of the Star? And yet how many are really preparing themselves to be His helpers, how many do really give all they have and all they are in that preparation, even now? Most members are full of true devotion, ready to give themselves body and soul to His Work, waiting but for the great thing to happen. But the great thing is happening even now, it is that now we have the chance of preparing ourselves to be efficient helpers of the Teacher when He comes. We cannot serve Him *then* if we do not prepare ourselves *now,* and though devotion is a *conditio sine quâ non* for His service, it is not enough. We must be useful and efficient as well as devoted; we must train ourselves to transmute our devotion into practical ability. The Teacher needs independent servers, able to stand alone, whom He can entrust with the work He desires done.

Now, there are several questions which every member who would become an efficient helper has to answer before he can be sure to set about in the right way. First of all, he must know what the coming of a World-Teacher really means, otherwise he cannot prepare to serve Him. Next he has to consider what His message will be this time, for he cannot train himself to be the bearer of a message he does not know. Having grasped the meaning of the coming and the import of the message, he has to find an answer to the third question: "What will His work be like?" for it is not possible to become a helper in a work without knowing what kind of work it will be. Then can the fourth

question be answered: "What help will He want in His work?" And only after having answered these four questions can we consider the last and most important question: "What are the qualifications for His Service?"

The reason why so many members of the Star, who are willing and ready to prepare for this Service, yet do not see in what way they are to do this, is really that they have not first considered and tried to answer these five questions. When they have done that, it will grow clear to them what their share in His Work will be.

It is the duty of every member to prepare for this service, for only then can the Order of the Star in the East be what it should be—an instrument for the Teacher for the work He has to do. The Order should become an organism in which every cell fulfils its special duty, in which every organ is functioning harmoniously—it should become a body for the Teacher to use. This is the glorious possibility offered to the members of the Star.

1. His Coming

There are two ways in which the coming of a World-Teacher may be considered. For one group of people He is the Saviour of the world, who comes from afar to deliver mankind from its present state of misery, to point the way out of the present chaos and to bring men a new ideal which is to be the inspiration for the coming Order.

For another group His personal coming on earth is not the most important point. The coming of a World-Teacher means to them the birth of a new ideal *in* men, the World-Teacher is to them an impersonal Spirit omnipresent in all creation. The Person of the World-Teacher does not matter to them, only the coming Ideal seems of importance.

According to the first group the great man brings the ideal to the masses; according to the last group, the ideal is born in the masses—they cause the great men. Both points of view are right. Great men are always representative men. When a new thought is being born in the hearts of a group of men there is always one central personality who expresses the thought, who

speaks or acts, and by his word or by his act brings the new thought to birth in every member of the group. His task is to make conscious the ideal which was stirring vaguely in every individual, to embody the ideal. And because the whole group recognizes in this one man the new life that was seeking for expression in their own hearts, he is at once acknowledged as "the great man" of that group. Thus President Woodrow Wilson was at one time the great man of Europe because he proclaimed the new ideal which was felt by so many: that nations should work in co-operation, not in competition. He was the representative man for the entire group in which this new ideal was being born.

A new ideal is not born in a group of men all by itself, neither does a great man bring the new ideal to the group; the one representative man makes conscious that which was vaguely felt by the group.

Now the World-Teacher represents not any one group of men, but all mankind. Whenever humanity as a whole experiences a change of consciousness, whenever a new ideal is to be born in all mankind, the World-Teacher comes forth in order to bring this new life to birth, in order to proclaim the new message and thereby make it conscious in men.

Why of all great spiritual beings can only the World-Teacher do this? Because of his Office. By his Office the World-Teacher is the Representative of the one eternal Self that is in every being, of the one Life that is in all things. Because of this special relation to the one Self, which is the cosmic Christ, the life of the World-Teacher is always of cosmic significance, and the events of His life may always be interpreted in terms of cosmic truths.

Thus of all beings the World-Teacher is the one Who is able to embody the new life-impulse, when it is sent forth through the one Self into every man, and thus the Teacher, by His coming on earth in human form, can bring to birth the new ideal of virtue, which without His coming would not find expression.

There is a mystery underlying the coming of the teacher in a body born of men. He could not do the same work in a body created by His own divine Will, because in order that the new life impulse may be able to express itself in matter, matter must be made responsive to this new vibration. And this is done by His living in a body born of men, this body is the link by which His life-impulse can penetrate the atoms of all matter and set them vibrating to the new note, to the new ideal, to the new impulse of life. By living the new ideal in a human form the Teacher makes it possible for every human being to live it.

The part of work which we as members of the Star in the East can be of service, is that by which the new life is made conscious in men, the spreading of the new Ideal.

Because the new impulse of life is sent forth through the one Self in all; it is present in every individual and according to a man's consciousness of his real Self, he will also be conscious of the new ideal, of the message of the future.

2. His Message

The fact that a new impulse of life is manifest in humanity is evident from the great events which are taking place. The world-war and the revolutions were signs of a new life breaking up the form that could not contain it, of a wider consciousness destroying the forms it had outgrown.

We can trace this process in the war. Before the war international relations were based on competition, envy, mutual mistrust. The European equilibrium was a balance of powers trying to outwit one another. This condition of things had to bring about a war some time; the international atmosphere was charged with powers of hate, which had to discharge themselves in the long run. And the discharge came in these times because humanity had outgrown these international forms and they had to be broken up. Now that they have been broken up the new international ideal is able to express itself in a new form, and this form is to be the League of Nations coming in the place of the old equilibrium of power. Whereas the old order was based on competition, on a duality of power, the new

order is to be based on *co-operation,* on an unity of purpose. Co-operation is the expression of the new life impulse which destroyed the old outgrown forms, co-operation is the new ideal of international organization.

But the new life impulse means also a new purpose for which the new organization is to serve. The years of the war have shown men the emptiness of social aims in the old order. They were the making of money and the winning of an "honourable position in society". They were, in short, "to get on in life". Men were judged after their outward appearances, things were judged after their material usefulness. The war showed the emptiness of these old aims and at the same time, enabled the new ideal to express itself. And this ideal is the judging of men and things after their true inner value, according to their use in furthering man's spiritual evolution. In the crucible of great happenings all things are tested as to their real inner value, and no thing or no man can endure unless the outward appearance is in harmony with the inner life.

Thus all values are re-adjusted, and in this readjustment the purpose of life is seen in a clearer light than during the old order of things.

Whereas the new ideal in organization is co-operation the new ideal in life is to look at things in the light of the spirit, no longer in the darkness of matter. Their usefulness will be measured according to their contribution to life's real riches, to the storehouse of spiritual wealth. As John Ruskin truly said: "There is no wealth but life." This is the truth recognized after the upheavals of war and revolution, and as a social ideal it means that things and beings are to be judged according to their true inner value, to their usefulness for the growth of the spirit.

Though this twofold ideal is even now stirring in the hearts of men and the signs that herald its coming may be seen around us, only the World-Teacher can make the ideal conscious in men by His teaching, make its realization possible by His life in human form, and will give an everlasting example in His life of the perfect expression of the ideal in word and act.

3. His Work

His work cannot be conceived by man's mind, but it is possible to get a glimpse of that part of His work in which He will want the help of those that believe in His message.

As the Teacher will bring to birth the new Spirit that is to be the essence of future Society, the most comprehensive definition of His work is that He will change the Spirit prevailing in the Society of today. Society is composed of individual men. When we speak of a wrong spirit prevailing in society we mean thereby that the thoughts, feelings, and acts of men follow lines of least resistance, which are not in harmony with man's spiritual nature. The ruts of social life are so strong that unless an individual is very strong he follows them. Social convention, and custom are the greatest impediment for the new spirit, which is to penetrate life.

We often think too little of the tremendous force of social custom. It is its power that smothers all individual idealistic efforts, that makes things fall back into the old grooves again and again after every enthusiastic attempt to reach a higher level of life.

The Lord's force, however, is greater than social custom and can prevail over it, bringing in its place the new social ideal. To those to whom spirit is more real than matter this change is the most effective social reform to be imagined, the *sine quâ non* for all material reform.

Very often the Teacher is thought of as bringing about social reforms in a more material sense. But this is not His work; it is the Manu's. Many members of the Star confuse these two great departments of cosmic activity that are found in the work of the Teacher and that of the Builder, and they believe social reform work to be the essential preparation for the Teacher's work, forgetting that His work is with the life side not with the form side. He will bring to birth the new impulse from the one Self in the individual consciousness, and this means, besides the change in social spirit mentioned, a change in the manifestations of the three chief aspects of con-

sciousness: will, wisdom, and activity, and a new departure in each of the departments of life connected with these aspects: in religion, in science and art, and in practical life.

Even now the working of the new life impulse can be seen in each of these.

In Religion it means the wish for a living real Religion, uniting men by that which they have in common: true spiritual experience, instead of separating them in churches, sects and group by the narrow limits of dogma. Man wants co-operation in Religion nowadays, and asks for a Religion which will be a living reality, which will permeate daily life, which will be of real value, not the lifeless religious forms that have usurped the place of true Religion. The Teacher is the only one who can bring this co-operation about and who can inspire this unity-religion. Men again acknowledge the very real value of ritual as a means of communication with divine life. In the increasing interest in ritual work and the work of the Co-Masonic Order on the one hand and the Liberal-Catholic Church on the other we can see evidence of this and the promise of things to come.

The second department of His work will be related to the wisdom aspect of consciousness. Here, too, the new impulse is felt even now, though as yet in a vague and ill-defined way. Science up to now has been limited to the knowledge acquired by means of the senses and intellectual reasoning. The different sciences were disconnected from each other and from actual life. Man is beginning to see that the only real science or wisdom is acquired by spirtual perception or intuition and that the senses and the intellect are only intuition's handmaidens. This will make Science include philosophy, and theology as well as physical science.

Science will thus be threefold: science of God (theosophy and theology), science of Man (psychology, anthropology and sociology), and science of Nature (astronomy, physics, chemistry, etc.). And these three will be as one, *i. e.,* there will not be any science disconnected from the rest. Science will be one and indivisible, and will be permeated by life, will be living wisdom instead of dead knowledge. Here the working of the two-fold ideal is clearly to be seen, but only the Teacher will be able to make it a conscious reality for men.

Whereas the new Science is the mental side of the new impulse in the wisdom or intuition aspect of consciousness, the new Art will be the emotional side of this same impulse.

The new life impulse in art has given rise to those modern artistic aberrations in which we can see the groping after the new ideal. Art is always the first department of consciousness where a new life shows forth, and in the new departure in art we can clearly see the working of the twofold ideal. Modern art tries to render the inner or life side of things and at the same time tries to come into close contact with daily life. In other terms, the new mission of art is to be the spiritual instructor of man in life. Art is to be made subservient to man's spiritual evolution (Ruskin's ideal, see "Lectures on Art"). This is the tendency of the new ideal of real usefulness. The co-operative tendency is clearly illustrated in the brotherhood of Arts, in the endeavor to bring all arts in close co-operation for one purpose: the spiritual guidance of man. When the Teacher comes He will bring to birth this new art, which without His coming cannot express itself.

In the third or activity aspect of consciousness the new life will be seen as a new ideal in social organization, national as well as international. The co-operative idea in the League of Nations is evident; in society it shows as co-operative tendencies in politics and economies. The Teacher's coming will make men long for co-operation, whereas now the co-operative idea can only find expression in a few highly evolved individuals.

Above all His coming will make men realize the true purpose of all social life: the spiritual growth of mankind. The widespread dissatisfaction with present social aims shows that the god of getting-on-in-life is losing power and that the true purpose of life is impressing itself on men's minds. But the benediction of His Presence will be needed to bring this home to men.

We have now considered the fivefold Work of the coming Teacher; in Society in general, in Religion, in Science, in Art, and in practical Life. Let us now see what help He will want in His Work.

4. His Helpers

One of the first things the Teacher wants in His work is the propagation of the tiding that He is to come. As this is being sufficiently done by the members of the Star and we shall leave this part of the preparation untouched and rather try to understand the help wanted in the five departments of His Work.

(1) In His most important work of permeating society with the Spirit of the new ideal and breaking up the forms of wrong custom the Teacher will want an army of helpers, who will be like so many outposts of the new Spirit, radiating centres of His renewing power. This part of the work is the education of mankind to a higher level of thought, emotion, and action. Education is not limited to school and to instruction, everything that tends to bring out man's spiritual nature is education.

Many old people are already settled in social convention, so this educational work must largely consist in preventing the young from being drawn into the vortex of custom and inspiring them with the coming ideal. Organizations are wanted in which young people in whom the new ideal lives—and their number is growing every day—will be united and find food for their idealistic life, and which the Teacher may use in His Work. This education of young people according to the new ideal should be done in all educational establishments, and for this Work the Teacher will want many trained helpers who combine educational and intellectual efficiency with the enthusiasm for the new Ideal. No educational reform can succeed without the necessary teachers (or, rather, educators), and their number is *far too limited* up to now.

(2) In His Work for Religion the Teacher will want helpers in order to bring about the co-operation of existing religious groups in the new Religion and to found and propagate this Religion.

These helpers can be divided in two groups. Firstly, those who are to help Him in His work of unification.

They will have to study existing religious movements, see their common truth and their outer differences, and above all they will have to come into close contact with these churches or groups, work in them, get to know their prominent and tolerant representatives, and in that way make the links which the Teacher will want. This is a work requiring a good deal of tact and which Theosophists, by their study of the One Religion behind all religions, will be specially qualified to do.

The second group will have to help in the founding of the "new" Religion. In this the Liberal-Catholic Church, the Co-Masonic Movement and other activities should play a prominent part, and the helpers for this part of the Work should work in these movements and specially train themselves in the perfect performing of their rituals.

(3) In His Work for Science the Teacher will want an army of trained helpers who will be able to bring the new ideal to their respective scientific departments. The new Science will include the Science of God, the Science of Man, and the Science of Nature, and in each of these the Teacher will want helpers who, knowing the old scientific form *thoroughly* are yet able to lay the foundations for the new Science in their special department. These helpers will also be wanted in the educational Work spoken of as the first department of this Work. The helpers in this part of the Work will have to combine the insight into Science as a whole with practical efficiency in their special branch.

(4) In His Work for Art the Teacher will want artists in whom the new ideal is living, who have developed their abilities to the full and who are able to proclaim the twofold ideal in Art, to lay the foundation of the new brotherhood of Arts in close connection with practical life. Art is one of the chief means of permeating social life with the new ideal, the divine Voice which will sound forth the new note of the Teacher's Work. The group of helpers in Art are indispensable in His Work.

(5) In the last department of His Work the Teacher will want the help of men who are in close touch with the various departments of political, economical and social life, who are thoroughly well acquainted with the old forms and who are able

to work out the new ideal in new plans of social organization. They are not to be the builders of the new organization, but are to give the ideal lines for it. The actual building will be done by a group of helpers of the Manu for this European civilization and by the future Manu Himself with His helpers for the next race. We should never forget that the plan of the Building has to be drawn before the builders can commence their work, and the helpers of the World-Teacher in this department must inspire the new ideal in those who are do the work of building.

We have now considered the fivefold Work of the Teacher and the help He will want in it. We might add that as most of the Work is to be the teaching and preaching of the new ideal, many of the helpers will have to be trained lecturers and writers. When we speak about the qualifications wanted in order to be a helper, we shall touch on this point again.

5. How to Qualify

Four are the qualifications wanted in order to be one of His Servers. They are:

(1) A clean life.
(2) Contact with the Self.
(3) Knowledge of the task.
(4) Efficient preparation for it.

Each of these four we will consider more closely.

(1) A clean life. Most members of the Star earnestly try to live according to the precepts given in that immortal little book, *At the Feet of the Master,* and are conscious that an honest endeavor to live these precepts is a *conditio sine quâ non* for the Service of the Teacher. This part of the qualifications has been so well put forward by different writers and the import of it has been grasped so well by the members of the Star, that it is not necessary now to go deeply into it. Two principles however should ever be borne in mind by those who would fulfil the second qualification: the contact with the Self. And these are Purity and Love.

Purity is self-identification with the spirit, impurity self-identification with matter. All impurity makes the inner contact with the spirit or the Self impossible by imprisoning the consciousness in matter.

Love is the acknowledgment of the One Self in all, hate is the denial of this truth. Every thought or feeling or act by which we take separateness from our fellow-men for granted and emphasize it, shuts us off from the life-giving contact with the One Self.

If Love and Purity are but great enough in a man, his life will be clean in all respects and the fulfilment of the second qualification will be possible.

(2) Contact with the Self. In the consciousness of our true Self alone can we experience the life-impulse which thrills that Self; only there can we come into contact with the influence of the World-Teacher, with His Message, with the new Ideal. This contact is a necessity; for how can we prepare the Way for a message without feeling this message as a Reality living in our inmost being? How help in a Work without understanding it?

As this inner contact grows, man becomes more and more permeated by the life of the Teacher, becomes, so to say, an outpost for His consciousness, a centre from which His influence radiates. When we thus feel the coming of the World-Teacher in our true Self we also know the answer to the first of the five questions, we then know the meaning of His coming.

By bringing about this contact with His Life, which is our Life, we can become instruments in His Work, channels for His Power.

(3) In this inner contact alone does man become conscious of his duty or task in life. The Hindu calls this the knowledge of his Dharma, and we can best describe this as the special part of the Divine plan allotted to a man.

Many are there who are almost willing to serve but who do not know what to do and expect others to tell them so. Not even the Teacher Himself can make us see our Duty; we ourselves have to become aware of it in our own consciousness. As long as a man tries his hand at a hundred different things, remaining unsatisfied with all of them and pouncing upon every novel thing that comes his way, he proves to all the world that he has not attained to the contact with the Self and has not seen his duty. This contact manifests itself as contentment and peace; unrest and discontent with their helpers; disharmony and envy, are the unmistakable sign that a man has not attained to his real Self, and that he does not drink at that fount of Eternal Peace, which is the life of the World-Teacher.

Once we have seen our duty we can begin to prepare for it.

(4) Efficient preparation for our work as His helper.

This is a qualification of which Star members sometimes seem forgetful. Many seem to think that the Teacher will be served well enough by a number of enthusiastic and devoted believers, ready to do His bidding, ready to die for His sake. This is very beautiful and noble, but it is nobler still to live for His sake. And that is exactly what we have to do. We are to live for the new ideal, and this means that in order to become of His servers we have to combine devotion and the vision of the ideal with practical efficiency to help in its realization. When we have once seen our duty in His Work we must prepare ourselves for it in every possible way with all we are, with all we possess, with all we can do. Then only will our idealism become practical and useful.

There is an old story about a lame man and a blind man, who both wanted to reach a certain town, but who could not get there—the lame man could not go, the blind man could not see. Then the lame man mounted on the shoulders of the blind man, and together they reached their destination. Now this is just what we see about us in life: men with vision, idealists, who have not the practical ability to carry out their ideals; men with practical ability who do not see the ideal. We must combine the two if we would serve Him.

If tomorrow the Teacher came and asked for helpers in the various departments of His Work would there be many amongst us who would be able to help Him in His educational, religious, scientific, and social work; who would not only be of good will and faith, but who would be efficient helpers, well prepared for their duty?

If we are not ready, He will find His helpers elsewhere, but His Work will be hindered. When He asks you, "Did you prepare to carry out your part of my Work?" can you answer, "Yes, I did"? Remember that now there is still time to prepare. When once He is amongst us there will no longer be time for preparation; then His service will want you well prepared. You that would be His servers have to rise to the occasion and exert yourself to the utmost in order to be efficient in His service. Things do not come to those who wait, but to those who work.

How many are there amongst us who give half as much energy and trouble to this preparation as they would give to the preparation for some wordly object, say, for an examination. Did you ever watch someone working at full tension for an examination and notice how personal pleasure, amusements, comfort were all put aside or made subservient to this one aim? How eating and drinking, waking and sleeping were all regulated in order to secure the greatest possible fitness for the work? How heaps of dry books were studied, mastered, and the knowledge kept in readiness for the one great effort? And did you notice how this way of working, if carried out in a sensible way, brought the man into a state of strenuous fitness, a tension of work which rather strengthened than exhausted him and which made him feel more alive and fit than if he were living in comfortable, easy-going idleness?

Where do we find this strenuousness among the members? Is the work of the Teacher less to you than a university-examination, is it less worthy of your full attention and sacrifices, or is the effort required to become His server less than that needed to pass some examination? The fact is that the necessity is not seen, that the importance of this practical preparation is not grasped. Some members would answer: "What you say may be true, but circumstances do not allow my giving

myself entirely to His Work. I have a family to care for; I must live! This preparation to be a server of the Teacher is good for others who are better off than I am, who are free to do as they like." This sounds very reasonable, but it is not.

Your outer life may be taken up by necessary work and by family cares, but surely you are the master of your inner attitude? Are you free there or not? And where do you think the strenuous preparation is to begin—there or in your outer life? And the very fact that you imagine circumstances preventing you from being His Server, that you say that this work is not for you shows that you did not attain to that contact with the Self I spoke of. If you had you would have seen your duty in life and you would have seen that you are to prepare for His Service even in the circumstances where you have been placed. Every man is placed exactly in the circumstances he needs in order to do his part in the work, and no circumstances exist that can hinder a man in this strenuous preparation for His Service. The very moment more leisure or more material ease would be good for you, you will get them. Man himself is his only limitation. It is an illusion to think that things from outside can ever limit our activity. If we are ready inwardly we will find all outward circumstances a help, whatever they may be. Instead of worrying about your difficult outer circumstances you had better give all your energy to your inner preparation, so that you will not fail there. And how often do we not see people who *have* leisure and riches and who might "do as they like," and who yet are not at all prominent in strenuous preparation for His Service!

Thus everyone has the same chances to prepare for his task in the Work. As surely as the outer life is created by the inner life, the necessary time for preparation will come to the man who is ready inwardly and who is His Server *there.*

What, then, are the qualities of practical efficiency we should acquire in order to be a helper in one of the five departments of His Work? We will consider them, taking for granted that the other three qualifications have been acquired to some extent.

(1) If your duty lies in the work of educating people, specially young people, to the new ideal, you will have to study existing organizations which may be used or else create new

organizations for Him to use. If your duty lies in working in some educational establishment you will thoroughly study existing establishments, see what is wanted, and prepare yourself to the special task that is yours, always bearing in mind what His purpose is in this part of His Work.

(2) If you are to be a helper in the religious department you will either have to study existing churches and groups, and make the connection with their best representatives, or else work in the movements which will be specially used in the building up of the new Religion. Do not dabble in these movements; whatever you do, do it thoroughly and concentrate upon it.

(3) If you would help in the threefold scientific work, get a degree in your special branch or study it in some other way, and see to it that you know it as well as outsiders, or better. Exhaust your part of the whole, and then see what the place of that science would be in that reformed science of the Future, what its true methods will be, and its purpose. Remember that in His educational Work He will need scientifically-trained men and women too. If you would be one of them prepare yourself!

(4) If your duty lies in His work for art prepare by developing your abilities to the utmost, study the portent of His message in Art, see by what means Art can fulfill its true Mission: to bring His message to all in the form of Beauty and Harmony. See what your part in this Art reform is, and prepare for it.

(5) If you are to help in proclaiming the new Ideal in social organization, remember that you are not to plunge into outward social reorganization. It is very beautiful to make homes for destitute children, start philanthropic societies, or do any of the limitless number of social reform activities that are possible. But that, even though it certainly helps to make the world fit for His coming, is *not essentially His Work*. His Work is on the life side not the form side, the Manu is the reorganizer and reformer of social organization, the Teacher and His helpers bring to conscious birth the new ideal for social organization; they will make men see the ideal of brotherhood and co-operation in all departments of social life, but they need not necessarily do the outer work themselves.

We should try to remember in any work we are doing for His coming, that all parts of His Work are closely connected, and there is *not any part of it that is less useful or less spiritual than another. Your special duty is the most useful and spiritual thing you can possibly perform.* If a work seems distasteful to you at first sight, do it in His name, and you will find Him in that work.

There are some things which hold good for all His Work.

As most of it is in the way of proclaiming the new ideal in one of its aspects, much, if not most, of His Work will be by lecturing or writing.

A lecture is not a thing to be made light of. Three things go to the making of a lecture:

(1) A man must have something to say, something that is a living reality in his consciousness, not things he has from hear-say. A lecture which does not give living knowledge had better be omitted.

(2) A lecture must be constructed in a logical way and not be a disconnected string of ideas. A lecture is a building to be erected on firm foundations, well proportioned and well finished. A lecture should not be read from a paper, but should be given from well-ordered points in order to make possible an inspired treatment of the matter in hand, all the while retaining a logical sequence.

(3) Lecturing is not talking. A four-year-old child can talk, but not lecture. If a man is not a born lecturer he should go through a thorough training. It is a pity to see quite good lectures spoilt by a bad choice of words, by an untrained voice, by fidgety movements, and all the rest of the common "ills the lecturer is heir to." Every lecture should be carried to the highest degree of perfection. Do not do your second best. Let it be your very best, and remember that the Teacher will want well-trained lecturers to carry forth this message. Everyone who has got abilities as a lecturer should carry these to the highest pitch of perfection he can reach.

The same with the writing of articles except that here the well-trained style is to come instead of the well-trained voice. Those who would in some part of His Work propagate His message by writing should even now win their place in the papers or periodicals in which they will have to publish by that time. In the same way lecturers must now win a certain name as a lecturer in order to be able to carry His message where He wants it to be brought.

Apart from the work of lecturing and writing the work of the Teacher will call for many kinds of other work like stenography, typewriting, etc. It is evident that such work will be most important and necessary when He comes, so that nothing of what He says may be lost.

From all that has been said one thing will be clear: The work is not lacking, but the workers are. You, members of the Star in the East, are to be these workers, you are to form an army of trained helpers for the Teacher to use when He comes, an army in which every soldier has his special task, for which he comes well prepared and which will be a mighty instrument for the coming Teacher to use. He wants such an army. Are you going to make Him one?

6. A Dream That Might Come True

Imagine a group of members of the Star, who have pledged themselves to become His Servers, who have given themselves to His Work with all they are, all they possess, all they can do, and who ask nothing but the privilege of serving Him wherever, whenever and however He will think fit to use them. They live together in a group of buildings and have things in common as far as possible, thereby reducing physical cares to a minimum.

Some of them have still got worldly duties, others have not, but all are His Servers. They do not lead a cloistered life, but are in continuous contact with social life. Otherwise they could not do His Work there. Everyone of them knows his or her special duty in His Work and does it. At certain times the members of the group assemble and tell one another how the preparation is getting on. They have but one thing in

mind—to prepare for His Work, to proclaim His message. And it may be said that He is ever in their midst, albeit not in the flesh.

In the community is an educational establishment where the children who are to be His servers are prepared for their Work. They are not trained for society, but for the service of the new ideal.

Day by day the influence of Him they serve grows stronger and His life comes nearer.

Until one day He shall be in their midst in the glorious Beauty of His human form and say to them: "Well done, my faithful servers!"

Might not this dream come true?